

XVI Century Representatives Of Sufism In Central Asia And Analysis Of Sources

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ABSTRACT

This article reveals the mythology of Sufi sects in Central Asia in the XVI century, the content and essence of mysticism, as well as its role in the socio-political life of society and the state. The article also analyzes the work of "Lamahot", one of the rare sources reflecting the life and activity of famous Central Asian representatives of the yassavian sect, as well as its importance in studying the history of mysticism.

Keywords: mysticism, sect, sets, Akhmad Yassavi, Tarki secularism, manual sources, Fiqh, history. Hadith, Sheikh and murid, socio-political life.

1. INTRODUCTION

A number of conferences and conferences on studying the historical heritage of our scientists and showing its role and importance in the development of world civilization are organized in the following years in our republic. Studying the life and creativity of medieval eastern scientists and assessing its role and role in the history of the world is one of the most important issues of today. In particular, on May 15-16, 2014, the president of the Republic of Uzbekistan was elected as the first president of the Republic of Uzbekistan. At the International Conference "the historical heritage of medieval eastern scientists and thinkers, its role and significance in the development of modern civilization" organized in Samarkand on the initiative of Karimov, it was also mentioned that the purpose of the conference is to deeply discuss and understand the scientific heritage of the great scientists and thinkers who lived in the world of the East

The doctrine of mysticism, which is considered an integral part of the Islamic religion, has taken a special position in the life of society in the consolidation, promotion of religion, the development of Islamic sciences. By the XVI centuries, the doctrine of mysticism developed at a high level in the entire Islamic world, especially in Central Asia, and began to play an important role in the socio-political and spiritual life of the country. Representatives of yassavia (XII century), Kubrovia (XIII century) and Khodjagon-Naqshbandia (XII century), which came into existence in Central Asia, took part in the socio-political life and gained special respect of some heads of State. It should be noted that these sects are distinguished by their desire to adapt Islamic traditions to local customs and culture in the course of their development, as well as to lead in political life.

2. MAIN PART

Mysticism is a doctrine with evolutionary development, appeared in the Islamic world in the middle of the VIII century, initially with the appearance of asceticism (khilvatnishin, piety). Muhammad (peace be upon him) the A.C. the division within the Muslim community after death occurs and the Caliph Osman (646-656) gets escalated to put the lipstick on wealth by the time. By the time of the Ummah caliphate, however, the palace sought to collect hashams, sumptuous ornaments, gold-silver diving, Hazina. That is, this situation caused the discontent of the e'tiqad people, who preferred the fulfillment of religious duties above all worldly works, riches. Among them were the mukhaddis, the Hadeeth-takb, the poor from the hook, and the companions who did not pay attention to housing and property. While one part of this protected religion and jumped into an open fight, the second part promoted the idea of tarkidunuism as a sign of discontent with the morality of the palace people and the rich, taking contentment and zuhd as the main goal (which came from the word "Zahid"), completely deviating from social activity and engaged in chronic worship. Sufism first appeared in the common areas of Islamic religion, such as Kufa, Baghdad, Basra, Egypt, and by the XI-XII centuries in Central Asia there were independent yassavia, Kubra,

Khodjagon-Naqshbandia sects. Mysticism has long served to enrich the spirituality of our people. The spiritual and moral purification of man, his ascension with divine love is the main idea of this doctrine. Therefore, mysticism found its way into the hearts of people who walked in the demand for truth, summing up the ideas of humanism, expressing people's dreams about purity, eternal life, freedom of heart. Our people, through respect for the SA ' darwahs, have declared their faith in Allah, in the power that he has glorified man and in the futuha of fayzu. The caroms, words and siyratu image of the sheiks were accepted as an example of high morality and divine inevitability. Sufi sheikhs made a worthy contribution to the development of social, economic and cultural life by coming out on the field as spiritual and spiritual reinforcements of the people.

It is important to study this doctrine from a historical point of view, to study the life and activities of famous Sheikh. The theoretical views that have existed so far have also been generalized on the basis of memories, narratives and stories about the sheikhs.

In the Middle Ages, mysticism in Central Asian society was manifested as a specific ideological factor, having a strong influence on traditions and Customs. At the same time, this doctrine is extremely complex and multifaceted, and different eras have undergone certain changes as a result of socio-political views.

The doctrine of Central Asian mysticism is directly related to the name of the famous thinker Sheikh Khoja Yusuf Hamadani (1048-1141). His descendants Khoja Ahmad Yassavi and Abdulkh Ghijduvani (death 1179) later founded two independent sects: Yassavi-Jahri and Khodagon – Naqshbandia. And in Khorezm appeared independently Kubravia sect of Najmuddin Kubro (1145-1221), famous for the title of "valiytarash".

These sects spread widely throughout Central Asia and gained a solid status. In addition, information about the activities of the sheikhs belonging to the qadirian sect is also mentioned in the researches and works of many scholars devoted to Sufi sects. This sect of Sufism was founded by Abdulkadir Jilani (1077-1166) in Iraq in the 12th century, and according to this sect no separate way was established, which was considered mandatory for murshids. In terms of their views, they belong to Sunnism and consist of hymns aimed at the order of reading verses and Sura, Zikr Adadi, Piru Murshid.

By the XVI centuries in Central Asia, the yassavian sect also rose to its high peak. During this period, many followers and famous representatives of this sect have grown. It is known that the murshids of the yassavi sect, along with the conquest of the general status(degrees) of all sects (Sharia, sect, truth), also followed specific laws. Especially in the practice of this sect, it was important to say words and prayers out loud, that is, in an Jahri style. Therefore, this doctrine is called "Yassavia-jahriya".

As in other traditions, the yassaviyah sect has written several treatises and works in order to develop its foundations, to define the duties of purgatory, and to spread divine truths between the hands. One of such rare sources is the work "Lamahot min nafahot ul-Quds" (dialects from the sacred whistles), written by the Prophet Alim Sheikh in 1033 BC and 1624 BC, and several copies of the manuscript are now stored in the Department of manuscripts of the Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan.

This work is the main source providing extensive and detailed information about the life and activities of the Yassawi sheikhs, reflecting information that is not available in other sources related to the life, activities and great khissasi of Qasim Sheikh Azizan, one of the most famous representatives of Sufism of the XVI century and Sheikh Khudaidod. The author of the work, Hadrat Alim Sheikh, was also one of the representatives of the yassawi sect and was one of the close successors of Sheikh Khudaidod, one of the famous representatives of this sect. In Sharafuddin Roqimi's work "history Tomme", too, emphasizing that this source is reliable, the scientist Sheikh (Jerusalem sirruhu) correctly wrote the status of ul Zot (Sheikh) in his classifications "Kitabi lamahot".

The work is briefly referred to as "Lamahot" among the broad scientific community. Source one of the famous yassavi sheikhs belongs to the pen of Muhammad Alim Sheikh Azizan Ibn Ma'min Sheikh Ibn Darvesh Sheikh Azizan. He is Abu Bakr Siddiq by his ancestral aspect (R.a) GA, and from the mother's side to Alevi(that is, Ali(R.a))The Children of Bibi Fatima, who were born from other women) go away. Yassavi tariqati sets of the lamahot work, representing its history, its ideas, as well as representatives of the sect is one of the important sources on life and activities of the Sufi scholar E.Karimov also mentions in his studies.

Muhammad scientist Sheikh Movarounnahr was born in a period of mutual struggle for central power, that is, 1564 year in the city of Tashkent. In 1582, the city of Tashkent was occupied by Shaybani Abdullahan II and the father of the scientist Sheikh moved with his family to the theme of "Aliabad" of Samarkand. About this in the century of "Khujjat ul-zakirin" is quoted as follows: "...In the Tashkent region there was discord, they (the scientist Sheikh) visited the people of the Muslim Sheikh family with the people of Aliabad, where they were in the Office of Mevlana Ismatullah." The scientist also gives information about his ancestors and relatives in the work of Sheikh "Lamahot" and brings it in the following sequence: "Muhammad scientist Siddiqi Alawiy Ibn Mu'min Sheikh, Ibn Darwesh Sheikh, Ibn

Sheikh Khovand (nickname Sarimast), Ibn Fathulla Sheikh, Ibn Qibbatullu Sheikh, Ibn Fathullah Sheikh, Ibn Sheikh Tajiddin, Ibn Sheikh Aloviddin, Ibn pole ul-aktab Zaynuddin (Kohi Orifon), Ibn Shaykhulislom Abu Hefs shakhabuddin suxravardiy. Shahabuddin Suxrawardi with thirteen means Abu Bakr Siddiq(R.the A.) connects to. The grandfather of the scientist Sheikh by mother is Hofiz Tashkandiy (Sultan Muhammad Tashkandiy), according to the author, he is from the wise generation of the Sufi Muhammad. Sa'fi Muhammad and Abu Bakr Siddiq (may Allah bless him and grant him peace)a)connects to the offspring". In his work, the scientist Sheikh also mentioned Hafiz Tashkandiy with great respect.

By the father of the scientist Sheikh, grandfather Dervish Sheikh (WAF. 1551-52y.) yassavi was one of the close successors of Shaykh Khudoydad of karmanali and was popular among the people of the sect living in Tashkent and Samarkand. According to some sources, Pirmuhammadkhon(1556-1561), a member of the sheybanid dynasty, participated in his meetings. Dervish Sheikh was on the Irshad masnad in Aliabad, the scientist Sheikh wrote that the Dervish Sheikh restored a large mosque in Tashkent, a pool and a garden in the Sheikh Khudaidad mosque, this pool has been preserved to this day and is being used by pilgrims. Sheikh Azizun, a scientist who perfectly mastered such Sciences as Fiqh, method, Tafsir, Hadith, history, mysticism, was one of the famous people of his time and was awarded the title "scientist BA hammai Ulum"(the owner of all sciences). The following information presented in the work of Abu Tahirkho'ja "Samaria " also confirms our opinion: "I am a Muslim.".The teacher of the scientist Sheikh Azizon is Pirim Sheikh Azizon, and the person is the Murid of the karmanalik Qasim Sheikh Azizon. Qasim Sheikh Azizan was the caliph of mawlono Ali Azizan, the disciple of Sheikh Khudaidad Azizan. These sets are connected to Khoja Ahmet Yassavi, Sultan of the sect. Haja Ahmad Yassavi's sect sets in Central Asia (appendix No. 1)

As the successor of the XV century to the XVI century, the Sheikh Khudaidad Vali yassavi sect reached the level of the famous Piri of his time, after which he headed about 50 murids. Representatives of this sect from Khoja Ahmad Yassavi to XVI century in the Central Asian region are considered to be sufsunos H.Islamov will also come in his studies.

During the reign of Imam Azizan the great scholar Sheikh Bahodurkhon was a'lam in Samarkand and gained fame as imam of his imams. He restores the high Khanqah on the south-west side of the Mirzo Ulugbek Madrasah, but unfortunately it has not been preserved to this day. In addition, the author of the work "Samaria" mentions that the scientist Sheikh built a mosque, a synagogue and a madrasah on the theme of Aliabad, and the rest of these buildings existed even in the XIX century. Scientist Sheikh Azizon gives strong evidence of the greatness of the choriors in the book "Dar refusals sect Shia" and in the work against the ideas of the Shia sect. His death date is the origin of the word "Fahr ul-Islam" in the account of abjad, as Abu Tahirkhoja said, in the case of Hijri 1041/1631-32 years. The above information is provided by The Scientist Sheikh Azizon from ashtarkhani khukmdors Imamkulikhon(1611-1642y.) shows its activity in social, political, economic, cultural life. It is noted in the sources that the scientist Sheikh Azizan Piri tried to be close in all respects to Sheikh Khudaidad and took Sheikh Khudaid's granddaughter for her marriage on violation.

As a scholar Sheikh Azizan Murshidi, he worked both theoretically and practically, together with writing works on the issues of jurisprudence and sect, he also prepared shogirdas. In particular, his non-father, Mawlono Oxund, Khoja Abdurashid, Khoja Fatkhullah Azizagiy, Muhammad Salih Urganjiy, Mawlono Usman, Mawlono Sayyid Muhammad Sharif, Khoja Fazl, Mawlono Hussein Farokhiy, Hussein Sheikh Azizan, Abdurrafi Azizan Turkistani, Mawlono Muhammad Otrari, Mawlono Ibrahim Turkistani, Muhammad Amin O'rategagi are mentioned as shogird and followers you know what? The scientist Sheikh Azizan was also an important ring in the yassawian sect of his time, after which many famous representatives, who developed this sect in Central Asia, took an important place in the search for the socio-political life of the country in his time.

In addition to the works with the above names, the scientist Sheikh Azizon wrote a work called "Risolai manaqib", which was included in the composition of the Saint-Peterbugr edition of "Lamahot". The author emphasizes that in exchange for the work he received it in pencil with the spiritual sign of Khoja Ahmad Yassavi. In a dream, he sees himself sitting on the shoulders of Ahmad Yassavi in a state where he speaks of enlightenment to the people. Then one of the poles of that period nogoh said "Hoy, cynical!"it is okay to speak of enlightenment even if you go out on your shoulders - " while Ahmed Yassavi-that will rebuke him!"the scientist permits Sheikh Azizan. After this event, the author begins to write a work for the opponents" Khoja Ahmad Yassavi, whose companions will do until the end of the day about their gloomy habits." At the same time, the scientist Sheikh Azizan notes that at the end of the work there was also grace and sign from the Prophet alaihissalom to write a book about the shaykhs of Yassawi.

This work also has a genre and structure characteristic of agiographic works. In particular, Miklukho Maklay also does this in his research practically not differ from agiographic works (manaqib)

in terms of the structure of the work "Lamahot". It is possible to compare it with the work "Rashohot ainvul-Hayat", dedicated to the life and work of Representatives of the Hojagon-Naqshbandiya sect.

The work "lamahot" consists of two chapters ("goal").

Chapter One deals with the meaning of "permissible and mustahabligi bayonida by way of Jahr", in which there are mainly verses and hadiths proving the compliance of Jahr with the Sharia, as well as evidence from other works such as "Quran Karim", "Al-Kashshaf", "Jome 'as-Sahih", "Fatwoi Tatarkhaniya", "Mushkati Sharif", which are related to Islamic sciences.

Chapter Two is devoted to the "statement of habits and Wills of members of the Jahri (yassawi) series". In this part, the events related to the mashayihs of yassavia, which were life in the author's time from the founder of the sect Khoja Ahmad Yassavi to the author, are told. In particular, information on the life and activity of many sheikhs belonging to this series is presented, among which the author was personally familiar and interlocutor with the majority of his contemporaries. The work not only tells about Yassavia, but also about the history of other sects, their essence, the murshids of Piru. It also makes it possible to restore the ancient toponym names of many historical themes that existed on the territory of Central Asia. The events and narratives of the events presented in the game are strengthened through Hadiths and filled with personal thoughts of the author.

The source traditionally begins with the statement of the life and activities of the founder of yassaviyi tariqati Khoja Ahmad Yassavi. The author concludes the work with a detailed description of the history of his descendants, Darvesh Sheikh, Muslim Sheikh azizans and Piru Masters Qasim Sheikh and Pirim Sheikh Azizans. Scientist Sheikh Aziz in the source tries to give more and more detailed information about the life of Sheikh Khudaidad Vali-his activities, his followers, than other representatives of the sect. This situation can be explained by the fact that during the period when the author lived, Sheikh Khudoydad Vali, the sphere of influence was strong, as well as the scientist Sheikh Aziz himself considered him to be a scoundrel. At the same time, the work attaches great importance to the conversations held between Khwarizmi Khwarizmi, the famous leader of the Hojagon-Naqshbandiya sect, Mahdumi member Dahbedi, Sheikh Khudoydad Vali and the representative of the Kubrovia sect, Sheikh Mahdumi.

In lamahot, the author also cites some interesting narratives related to the practice of the sect of Ahmad Yassawi, which are distinguished by the fact that they are not found in other sources. In particular, Ahmad Yassawi did not allow individuals who did not enter the path of the sect during the fall and did not go through certain stages to participate. This situation was explained by the negative impact of the murids and murshids participating in the gathering on their spiritual status. After the season dedicated to Ahmad Yassavi, the author named the representatives of this leech with such names as "silsilai sufiyai zakiyai jahriya", "silsilai sharifai oliyai zakiyai", "silsilai zakiyai sufiyai fakriya", "Hakim Baba, Su' Muhammad wise, Kubbi Khoja, Baba Mochin, Zangi father, Uzun Hasan father, Sayyid father, Badr father, Cedar brings narratives and stories related to such individuals as father, Master Ismail father, master Isaac father. The author also provides important information about contemporary sheikhs such as Mawlono Ismatullah, Sheikh Jamaliddin, Sheikh Khudaidd, Darwesh Sheikh, Mawlono Khushmad Azizan, Tahir Muhammad Sheikh, Muhammad Sheikh, Qanbar Sheikh, Malono Vali Kohizarriniy, Qasim Sheikh, Pirim Sheikh, Fazil Sheikh.

In the game, such concepts as fakr, trust, contemplation, will, futuvvat, Ishq, takfiya, Zikr, mathematics, Ilmi laduniy, Fano, tayhid, Bako, which are the main concepts and conditions of mysticism, are widely interpreted and bring forth from the thoughts of the sect priests.

Lamahot has a lot of historical facts about the relations of Sheikh and ruler, King and Dervish, which are of great importance in studying the socio-political activities of representatives of the yassavian sect. In particular, the spiritual service of Ahmad Yassavi in the reign of Movarounnahr of Shahbekhan(Shaybaniyhan), and as a result of this respect and reverence towards Ahmad Yassavi in Shaybaniyhan, Mirzo Babur, Abulkhayrhan, Ubaydullahan, Javonmard Alihan, Sultan Ahmad Mirzo, Amir Baqi(Boki Tarhan-Bukhoro khokimi), Kistankara Sultan, Baba Sultan, Shahim Kochi, information on the close relations of rulers such as barakhon(Navruz Ahmad), pirmuhammad, Iskenderkhon, Abdullahan II, abdullatifkhon with the Shaykhs of Yassavia, as well as the events that took place in their time are very widely covered, from this, the introduction of a statement of unknown events of that time serves as valuable information for our scientists.

In conclusion, we can say that the work "Lamahot" by Muhammad Alim as-Siddiqu is not only the yassavi sheikhs operating in the Bukhara Khanate of the XVI century, but also one of the important historical sources reflecting the history of Sufi sects in Central Asia, the life and activity of major Representatives, their participation in socio-political and cultural processes.

The work presents many historical facts about the life and activities of Sheikh Khudoydad, one of the famous Sheikh who lived in the XVI century and Sheikh Qasim and other Sheikh who lived in the lower Zarafshan Oasis, which directly plays an important role in studying the socio - political and spiritual activities of these Sheikh. The lamahot work is also of great importance in the study of Sheikh-

Murid, Sheikh-ruler relations related to the sect of yassawi, in the understanding of the conditions of the sheikhs, sect etiquette, fakr, Fano, the mystery of spiritual perfection and their ways.

The work of Muhammad Alim as-Siddiqui "Lamahot" is one of the main sources reflecting the traditions of the yassawi sect, which plays an important role in the study of the history of the sect. The work is valuable in that it gives information about the life and activities of persons from the first representatives of the sheikhs of Yassavia to the beginning of the XVII century;

The information presented in the book of Muhammad Alim Sheikh and not found in other sources allows us to have a more accurate idea of the religious, political, social and economic situation of Central Asia in the late 15th century. At the same time, detailed information about karmanalik Sheikh Khudoydad Vali and Qasim Sheikh, one of the largest representatives of the yassavid sect, is given in this resource, which will directly be the basis for studying the role and role of the yassavid sheiks in the life of society; The author of "lamahot" brings many historical figures belonging to the sect of yassavia with the names of the place where the date of birth, the date of death, is located in the grave. Also in the game three historical names of mountains and valleys related to the geography of Central Asia. This information also serves as a valuable resource for the science of toponymy;

From the information on the activities of representatives of Central Asian mysticism, whose names are mentioned in the game and their sets in the sect, it becomes clear that the scientist Sheikh Azizon and other representatives of the sect named above are also important rings of their time in the series of the sect of yassawia, after which many famous representatives who developed this sect.

3. CONCLUTION

Today, as one of the components of our rich historical spiritual heritage, we try to harmoniously educate the citizens of the secular society, relying on many requirements of mysticism, to form in them such spiritual qualities as decency, humanity, honesty, purity, modesty, justice, integrity and piety. The doctrine of mysticism about the "hilarity of the bite", that is, the honesty of the bite, also holds an important place today, in the period when it aims to educate people with high spiritual perfection, urging people to be honest, pure, conscientiously to work.

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